

MODERN DIALOGUE

Between A. and B.

A. Pshaw! prithe what needs all this Noise and Bustle! The Gentlemen were elevated, they had drank Abundance of Wine, as such Folks, you know, are us'd to do when they have it Gratis; therefore tho' I have nothing to say as to their Decency and good Manners, yet this I think is a sufficient Excuse for what they have been so generally blamed.

B. Yes, just as much as it is for their Want of Politeness; you know the old Proverb *in Vino Veritas*; People when sober have usually Wit enough to conceal the Malignity of their Sentiments; the Fear of being publicly despis'd, of suffering in their Fortunes and Characters, the Formalities of an Examination, the Uncomfortableness of a Stone Doublet, or the Roughness of an Hempen Cravat, which they deserve, are Motives which will deter any sober Men from bringing themselves under great Inconveniences; but from Men elevated with the Warmth of Wine, all these cold Apprehensions vanish, they fear not, because incapable of seeing Danger, distant Inconveniencies and future Justice affright not those, who are not in a Condition to look beyond the Hour they enjoy and the Jollities of the present Riot, so that the Excuse you make for 'em is the greatest Aggravation of their Fault; what they have said appears, by your own Reasoning, to be the real Sentiments of their Hearts undisguis'd by Fear, by Interest, or by Prudence.

A. Methinks my Friend you carry the Matter too far, and build too much upon so slender a Foundation; you are certainly too warm and serious upon what was spoke only in Mirth and Wantonness.

B. Too warm and serious! the Common Cant of those who would have us look tamely on, as too many God knows do, and see the Enemies of our Happiness cherish'd, and our Government outrag'd; and I might say with greater Justice, that those who are not warm and serious in this Affair are too insensible; as to carrying this Matter too far I believe it is not yet carried so far as it will be, and as it richly deserves; an Offence so general cannot easily be overlook'd and ought not to be forgot.

A. If it is an Offence I am far from looking upon it as general, the Rashness, or if you will have it so, the ill Sentiments of two or three Men more elevated and open than the Rest, ought not certainly to be imputed to the Whole.

B. No, if that Whole did not make their Sentiments their own by seconding and encouraging them, if they contradicted and desired their Absence, if they call'd upon them afterwards to a publick Examination and Proof, if they did this indeed that Whole is by no Means to be censur'd; but has this, my Friend, has any of these Things been done, I have not heard, I do not believe they have; let those who know it better, represent it truer.

A. Why, when a Toast is propos'd in publick Company, good Manners will not allow us to refuse it, the Laws of good Fellowship admit not of an Exception, and Custom has confirm'd our general Complaisance.

B. Yes, where Things tending to general or private Good, such to which Reason can make no Objection, are propos'd, then I grant it would be Rudeness to refuse; but where Things of an evil Tendency, the Prosperity of which would naturally tend to the Destruction of the Liberties, the Religion and the Happiness of one's Country, are propos'd, then to comply it is either Stupidity or it is something worse; would you fill a Bumper to your own

Destruction, or wish an eternal Misery to your Family and your Country? Would you sit gravely by and see your best Friends abus'd and insulted; I ought not to suppose, and will not believe you would! Yet this is what you are endeavouring to excuse, to render trifling and insignificant.

A. If I thought the Affair I was endeavouring to excuse had the least Tendency to such mischievous Consequences as these, I do assure you I should be very far from appearing an Advocate in it.

B. Wishing Success to the Arms and Councils of Treason has certainly a natural Tendency to such Consequences; if the young Man who has five Shillings but wants a CROWN, should succeed according to the Wishes of some, what are we to expect from such Success but Misery and Destruction, and what does he who proposes and they who pledge this, wish less than Ruin and Infamy to themselves and their Country? such a Behaviour at least tends to encourage and strengthen the Enemies of our Happiness and to insult our Friends.

A. But supposing to be true what you mention of this Matter, I am far from believing the general Bent of the Sett of People you mean really inclin'd to promote so Villainous a Cause, a few hot Heads might have the Insolence to propose such a Wish and others the Imprudence not to contradict it. But

*Shall one rash Word, th' Infirmary of Drink,
Throw down the Merit of their better Deeds.*

You cannot but know in the late Times of Danger and Tryal how Zealous, how Liberal and how Frighted they were; this my Friend is the Test of their Uprightness and a sure Argument of their Loyalty.

B. Yes I know what they did then, and I know very well what they've done since; the great Expressions of Loyalty they have upon several Occasions exerted, the offering Violence to their general Method of Proceeding, and the good Designs they are meditating to execute, all doubtless with a View to promote the Interest of our Publick Friends and to blast the Hopes and Wishes of our Enemies.

A. I cannot easily be brought to believe their Intentions so bad as you seem to represent, or think 'em by any Means willing to do what your Fears, perhaps too groundlessly, suggest.

B. I'm glad however they have it not in their Power to do it, and from the Use they at present make of it I shall not easily be induc'd to wish 'em more; 'tis strange tho' at the same Time that Men who enjoy all the Happiness they can wish, should so unreasonably act in Opposition to it; I heartily wish they may see the pernicious Consequences which must flow from their present manner of acting and prevent 'em by acting upon more Rational and better Principles.

A. I heartily wish so too, and have one Favour to beg of you; that for the Honour of — you would not Print any relation of what is past, because this would make the thing too publick and might give Offence.

B. Honour! I hate the Prostitution of so sacred a Name; those who deal in it have a right to it, but those who abuse it have none. However to oblige my Friend I shall not speak out so plainly as I might and as the Affair deserves; general expressions I cannot refrain from using, particular ones at present I shall forbear; if the Publick will apply 'em I suppose it will not be without Reason, for this Time, my Friend, Adieu.